586 nowadays it does exist particularly amongst the Indians who have contact with the *ladino*-populated coast. Formerly, it was unknown, but today a man leaves a woman, or a woman a man, if they feel like it.

764 Death. Whatever ceremonies existed amongst the *Boruca* in regard to death have almost entirely disappeared. It is interesting that the *Boruca* do not cry at funerals. At the [556] wake, there is a feast the size of which depends upon the economic status of the deceased. Coffee and chicha are always served as drinks. The women put the body, at times with the hands folded as in prayer, on a long wooden bench or on wooden tablets, and cover it with any piece of cloth available. Three candles are placed alongside the body, one at each side of the face and one at the end. Sometimes, a candle is put by the feet. Prayers are recited all night during the wake. In the morning, men tie the body with fiber rope to the bench or planks, fastening to them two poles horizontally to serve as handles, and generally carry the whole to the church. Here an Indian, the warden, officiates in the absence of the priest. After the Mass, or the few prayers if there is no priest, the body still on the bench (see fig. 10, *a*), and still covered with cloth, is carried by the men to the cemetery, friends of the dead following. Here, bench and all, it is deposited in a shallow grave (about 4 feet), and very infrequently, leaves or flowers are scattered over or placed on it. When the deceased leaves no relative, his extra clothes are placed under his body and used as a bed in the grave. If the dead has enjoyed a good 766 position within the community during life, then a small tunnel is made in a side of the grave, and the body is placed there. This is called a "tomb." When a child dies, the body is tied in a white cloth and the one accordion in the village is played all the way to the graveyard. The whole town accompanies the body.

● 769 One year after the death of an individual, the *Boruca* celebrate what is known as the "birthday" of the death. Another feast is given at the house of the deceased. This feast must have a lot of chicha, and often lasts until the following morning or until the chicha disappears.

[p. 22-B]